Language, Communication and Intercultural Understanding in Peacekeeping Operations

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Abstract

The deployment of the Malaysian Armed Forces (MAF) in the various operations since 1960 has clearly attained international recognition. However, the successful cases of Malaysian peacekeepers, specifically from the multidimensional perspective, have not been explored much even though their achievements are significant. This paper attempts to discuss the language and communication among Malaysian peacekeepers deployed in Congo and Somalia. The researchers analyse the intercultural understanding of Malaysian peacekeepers to attain the required mandate as stipulated in the United Nation Security Council. This is a multiple case study comprising of a series of interviews with selected participants deployed in Congo and Somalia. The data was transcribed verbatim and analysed thematically. This study highlights the importance of using appropriate ways of communication while dealing with the locals and peacekeepers. The peacekeeping operations with cultural identity factors made positive contributions to durable peace and stability under certain conditions. A number of recommendations are highlighted and it is hoped to assist the concerned parties in developing a concrete strategy.

Keywords: Communication, Intercultural understanding, Language, Peacekeeping

INTRODUCTION

Peacekeeping operations play significant role towards preventing tensions, political conflicts and mutiny, or to at least create a stable environment in certain conflict countries. Peacekeeping operations may mean different things to different people, the fact that each may have different political understanding of the crisis. Of significant, the peacekeeping missions take place in the contact of daily lives of multiple communities; diplomatic, military, humanitarian staff and the locals (Rubinstein, 1993). Peacekeeping missions are an integral component of the peace agreements and are meant to complete the peace settlement by providing third-party international military reinforcement for the peace process (Thakur, 2006). The United Nations (UN) contributes to the implementation of peacekeeping operations by sending military troops from different countries to the conflict countries in particular areas. The purposes of the UN itself, for instance, are to maintain international peace and security, and to that end to take effective collective measures for the prevention and removal of threats to the peace environment, to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of people, to achieve international co-operations in solving international problems of an economic, social, cultural or humanitarian character, and to be a centre for harmonising the actions of nations in the attainment of these common ends (Garies & Varwick, 2005).

Malaysia has been involved in peacekeeping operations since the traditional international peacekeeping forces. The traditional classical international peacekeeping forces could never keep world peace, for they lacked both mandated authority and operational capability to do so. Yet even while failing to bring about world peace, UN forces successfully stabilised several potentially dangerous situations (Thakur, 2006). Malaysia has played an important role in the international arena, especially from the context of military deployed in conflict countries. Malaysia keeps supporting international peace through participation in various peacekeeping operations in order to assist the peace efforts. In fulfilling the mandate, the country's earliest operation was in Congo in 1960, followed by other security operations, particularly in Somalia.

There was a change of peacekeeping operations after the Cold War with the addition of operations authorised by the Security Council, whereby the operations involved were in different conflicting situations and require more focused missions. On the other hand, operations during the Cold War were more involved with interstate disputes (Diehl & Druckman, 2017). Despite the controversy over the operations of the past years that are considered traditional, Malaysia has its own approaches that must be explored and analysed particularly the successful ones.

In this paper, the authors discuss on language use, communication and intercultural understanding among Malaysian peacekeepers to get an overview on how the three dimensions are closely interrelated. These dimensions are important to be associated with the implementation of security operations. Furthermore, the issue of the Congo and the crisis will be addressed followed by the situation in Somalia as this paper focuses on the deployment of Malaysian military personnel in both countries. The findings will contribute to the peacekeeping literature particularly Malaysia and to narrate Malaysia's history to the young generations.

CONFLICTS IN CONGO

Peacekeeping operations are difficult tasks with challenges especially from the context of execution. The population of Congo in 1960 consisted of over 100 tribes and approximately 112,000 Europeans mainly Belgian. Swahili was widely used in the eastern and southern parts while Lingala was the language in the western and north-western parts of the country as well as the language of the army besides French. In January 1959, a very serious riot lasting two days broke out in Leopoldville. This incident shocked the Belgians and they realised that they could not stem the tide of nationalism much longer. The Congo Independence Day was fixed for 30 June 1960 as a result of the round-table conference. A coalition government was then formed with Joseph Kasa-Vubu as the President while Patrice Lumumba was the Prime Minister. However, four days after the independence, which was on July 1960, the first mutiny of the army (Force Publique) occurred at a garrison town of Thysville, which is located halfway between Matadi and Leopoldville. This mutiny was pacified by both Kasavubu and Lumumba (Soo, 1989).

In 1960, the UN was required to provide military assistance in Congo when the Belgian Congo was converted to the Republic of Congo (today known as Zaire). After the independence, tensions and political conflict aroused throughout the country between the central government in Leopoldville and local leaders. For instance, the Katanga region announced its separation (separate from the government) in August 1960. At the request of Moise Tshombe, the leader of the kingdom of Conakat in Elizabethville, Katanga remained occupied by Belgian troops. Tshombe was opposed by the Balubas in northern Katanga, mostly supporting the Balubakat political party, loyal to the central government. The Balubas were soon disturbed and attacked by their traditional Luanda rivals and by the Tshombe gendarmari. In the midst of inner conflict among the Baluba tribes in the north and south, world powers such as Britain, Belgium, and U.S held a strong economic interest in mineral-rich areas. Their desire to control the region posed internal violence. The Soviet Union's support

of the central government of Congo brought the country fully into the 'cold war'. In response to the growing conflict in Katanga, the UN intervened (Lee, 1997).

Malaysia (Malaya at that time) was among the troops deployed in Congo. Malaysia was invited to join the Organisation des Nations Unies au Congo (ONUC) or the United Nations Organization in the Congo (UNOC). The ONUC acronym indicates that French is a language dominated in Congo at that time and recognised by the UN. The teams involved in the ONUC were the Malayan Special Force (MSF). Lt. Col. Ungku (Bruno) Nazaruddin bin Ungku Mohamad was named as the commander of the MSF while Maj. Zain Mahmud Hashim led the Reconnaissance Squadron (Soo, 1989). The first MSF commander was Brigadier Abdul Hamid Bin Bidin (who later rose to the rank of General and retired as Chief of Armed Forces Staff of Malaysia), while Ungku Nazaruddin rose to the rank of Lieutenant General as Chief of General Staff in the Malaysian Army. The MSF deployment in ONUC ended on 28 April 1963 (Ramli, 2016).

Somalia and Significant Incidents

Somalia is located in Africa and it is a republic country. In terms of climate, there are two monsoons in Somalia. In the north, there is a monsoon Jilal, from end of December to March. This season is usually hot, dry, and rainy, sometimes with heavy rain. Hagaa, the southwest monsoon, is usually hot and starts from June to September. Mi is a summer to the north with temperature reaching 50 °C along the Gulf of Aden. Heavy rains will flood the local area with lightning in the monsoon season (Syed Othman, 1995).

In 1972, the national language in Somalia was the Somali language. Before 1972, the Somali people conversed in Italian and English as both languages influenced the Somalis because of colonisation. Since 1972, the Somali language was used in schools as the medium of instruction and administration purposes. With the presence of the Somali language, access to cultural heritage was easier, which revealed their identity and culture. In addition, the technical terms that needed to be explained in the context of Somalia's culture could be precise. The importance of the Somali language is linked to the people and the need for the construction of a nation belonging. The Somali language is based on the neologism system, which is the use of old words in addition to new terms, or rich construction from the context of current use. Based on this sequence, Somali's vocabulary grew rapidly and made it easier for them to produce textbooks, especially in schools from lower to high school levels (Mansur, 2017). Somali scripts link between two different cultures: nomadic and urban cultures through their cultural concepts of traditional culture acquired through restoration of words. Additionally, literature can be formed by recording from the cultural heritage of Somalia that is obtained verbally. The Somali language can meet the needs of Somali's cultural heritage through oral literature such as poems, short stories and proverbs. Somalis, through the period of modernity from 1972 to 1990, were going through the process of standardisation of the language to fulfil tangible progress. However, it is very sad that a civil war has left the Somali language undeveloped and destroyed, the use of English has become more prominent. The Somali mass media and electronics then have no identity because of this factor, other than the traditional aspect of cultural use (Mansur, 2017).

Somalia has endless its political and social chaos. Among Somalia's conflicts are the struggle for natural resources, inter-tribal wars and political turmoil (Wahyudi, 2016). In the late 1800s, the territory now known as Somalia was colonised by Britain, France, Italy, Egypt, and Euthopia. By the turn of the century, the political map had settled somewhat, with Britain holding the northern portion of what is now Somalia and Italy governing most of the area bordering on the Indian Ocean.

After conquering Ethiopia in 1935, Italy went on to conquer British Somalia and thus reunifying the Ogaden. Britain counterattacked in 1941 and laid claim to the entire area. In retaking the area, Britain also drove the Italians out of Ethiopia and reinstated Emperor Haile Selassie. After the war, a commission made up of the victorious allied powers was established to determine the future of Somalia. Britain wanted to administer the entire area of Somalia in

a trusteeship arrangement until it became independent. The other allied powers, accusing Britain of imperialist motives, would not agree to this. In the meantime, in an effort to appease Emperor Selassie, the US and Soviet Union pressured Britain to hand over part of the Ogaden area to Ethiopia. In spite of strong Somali opposition to the idea, Britain gave in to this request in 1948, re-establishing a separation of the clan based in that area. In the end, the commission was unable to agree on Somalia's future and turned the issue over to the UN. In November 1949, the UN General Assembly made southern Somalia a trust territory under Italian control, stipulating that the country was to be made independent by 1960. Britain continued to hold its area as a protectorate. The British and Italian sectors both gained independence in 1960 and these sectors merged to form one country. At this point, the country entered into a period of parliamentary democracy (Boulden, 2001).

In mid-December 1990, Mogadishu was no longer safe to be occupied. The explosive chaos was devastating. The group liberation fighters fought with the devout army of Siad Barri. In order to bring down the Siad Barri Regime, the Hawiya people formed the United Somali Congress. The organisation was finally split up due to political opposition despite having succeeded in toppling Siad Barri on 20 February 1991. President Siad Barri then left Mogadishu for political asylum in Nigeria. His fall led to a power struggle with a number of clashes. Consequently, the chaos spread everywhere (Syed Othman, 1995). The Olympia Hotel raid was among the incidents that occurred in Somalia. In total, eighteen US soldiers and one Malaysian soldier were killed, and seventy-three U.S soldiers were wounded. Estimates of the number of Somali dead and injured vary widely from 300 to 500 killed, and 700 wounded (Boulden, 2001). The UN Forces in Somalia were much larger than average, but the on-going presence of well-armed groups undermined the ability of the peacekeeping operations to provide security for the local population (Diehl & Druckman, 2017). These were some of the situations that occurred in Somalia during the political chaos, leading to the UN providing peacekeepers from different countries including Malaysia.

Language Use, Communication and Intercultural Understanding

Communication theory emphasises on the importance of human beings interaction using language in various contexts in order to discuss, express and get ideas. Brown (2001) described the interactions as exchange of thoughts, feelings or ideas between two or more individuals in a collaborative way that affects each other's relationship. Brown (2001) stressed that the best way to learn on how to interact is through interaction. Moreover, the interaction can be achieved well if people take risks to interact without feeling shame or afraid of people's perception (Brown, 2001).

In an interaction between different parties, effective communication leads to the following stage of interaction. There are some elements to be fulfilled in order to ensure communication can achieve one's objectives. A successful communication is based on some of the cultural elements as well as the efforts of the speakers. Byram (2011) argued that the success of communication is not solely dependent on the individual's ability to parse and understand the perspectives of listeners or readers, but the primary focus is on how to create and develop relationships. The implementation of building relationship requires individuals to interpret a communicative interaction that occurs wisely and usually based on their experience in the community. Bonvillain (2003:1) stated, "*we learn about people through what they say and how they say it; we learn about ourselves through the ways that other people react to what we say; and we learn about our relationships with others through the give-and-take of communicative interaction*". Bonvillain's statement portrays that experience plays an important role in understanding others, self and relationships between others and oneself through a tolerance-based communicative interaction. These three aspects are relevant in the context of building harmonious relationships between people, especially among different cultures.

The meaning of culture is still being discussed until today either from the context of Western, Arab or Islamic (al-Shamri, 2016). It has complex meaning that covers all aspects of life from diverse communities. In modern times, culture denotes sophistication, intellectuality,

and literary, social, as well as individual groups. This culture meaning is not only a set of ideas, but a theory of behaviour that characterises the way of life in general, and what is represented (al-Jundi, 1980). The importance of cultural knowledge and intercultural communication become a scholars' concern in foreign language education, such as Byram (2001).He argued that the prerequisites for understanding intercultural communication are by understanding cross-cultural communication. Li Dongfeng (2012) explained that the ability of individuals in cross-cultural communication can be enhanced through cultural differences. He also emphasised on the cultural elements to be aware of are the cultivation of sensitivity and tolerance, and being flexible to other speakers' culture.

PREVIOUS STUDIES

Studies on peacekeeping are crucial as the operations have gone on until now. There is a plethora studies related to communication and intercultural understanding as well as peacekeeping operations. The scholars who give description on how to deal with different parties and various conflict in diverse peacekeeping operations are Holmes et al., (2016), Dijk et al., (2010), and Unsal and Sigri (2015). Holmes et al., (2016) indicated that cross-cultural competence not only emphasises building specific skill sets such as language proficiency or negotiation skills, but also depends on changing the army's attitudes towards other cultures. The changes can be made by emphasising the value and importance of cultural skills for successful military operations. In contrast to developing cultural skills, the task of shifting cultural attitudes is a far more complex process. Holmes et al., (2016) analysed the cross-cultural competency by referring to language proficiency, negotiation skills and military attitude. Their study revealed that cultural training was not related to attitude, even if satisfaction with the cultural training was a predictor of positive attitude.

The study undertaken by Schut et al. (2015) focused on the military deployment among Dutch personnel. Their study focused on the emotion and behaviour reaction of the Dutch army personnel who had been deployed in unfamiliar cultural settings. Their findings highlight that negative emotions emerged when soldiers experience strange situations. However, most of them did not react in accordance with their strong and negative emotions. They suggested that pre-deployment training must integrate ethical dilemma with cultural awareness. al-Ariss and Sidani (2016) underlined that religious affiliation and expression are not supposed to segregate societies, particularly of different cultural of societies, but these differences must be acknowledged as diversity. This acknowledgement will affect the development of an organisation and intellectuality.

Competency constraints and cultural differences are vital issues in military operation. Snyder et al. (2009) stated that lack of fluent armies in the target language is not a new problem. Lett (2005) explained that the US government provides language education and training to thousands of individuals each year, especially the armies. Cultural differences affect individual acceptance of an issue as well as perceptions of different cultures. Furthermore, cultural differences can create conflicts that further involve the trust between two different parties (Dijk et al., 2010; Haddad, 2010; Ruffa, 2013). In addition to conflict, culture has also been a source of obstacles (Woodhouse, 2010). Rubinstein et al. (2008) found that, in general, peacekeeping personnel did not succeed in highlighting symbols of respect and affinity with each other. Therefore, in order to ensure the effectiveness of conducting duties, good relations between military and military personnel are compulsory (Hajjar, 2009; Dijk et al., 2010). The development of training programmes for military peacekeepers too are critical in the development of the wider peacekeeping practice (Curran, 2013), as every peacekeeping operation deals with diverse missions and each operation has its own characteristics. Based on the aforementioned discussion, the authors come out with a conceptual framework of language use, communication and intercultural understanding in peacekeeping operations as shown in Figure 1.
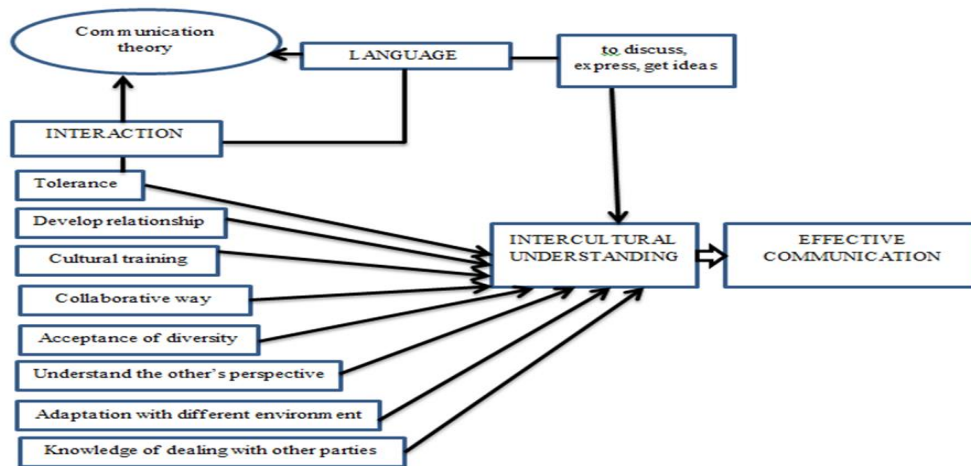
Figure 1: Intercultural understanding towards effective communication.

RESEARCH OBJECTIVES

This paper focuses on the deployment of Malaysian military personnel in both countries, Congo and Somalia, while serving the mandate of the UN. Despite the controversy over the operations of the past years that are not contemporary, Malaysia has its own unique skills to be explored and analysed. Hence, the objective of this study is to discuss the language and communication used among Malaysian peacekeepers deployed in Congo and Somalia. In addition, the intercultural understanding of Malaysian peacekeepers in completing their missions is also analysed. The findings of the study were then discussed with reference to scholarly views on the issues discussed.

RESEARCH METHODOLOGY

This is a case study using interview method for data collection. In this paper, the findings are based on interview sessions with two participants. The first one is an army officer of the MSF assigned to Congo, while the other one is a commander who had been assigned to Somalia. The interviews were conducted in depth using semi structured questions. The researchers used triangulation methods by referring to other sources such as books, memos, as well as pictures for validity of data. The data were then analysed thematically based on the interview data and other related sources. For the purpose of this study, the participant deployed in Congo was named as P1C, and the participant deployed in Somalia was named as P2S.

FINDINGS

For the purpose of this paper, the authors only mentioned a few parts of findings that related to the discussion.

Language Use and Communication among Malaysian Peacekeepers Deployed in Congo

There are three main themes that relate to language and communication. The first one is local language and sub classification of the language use; second, language use among contingents; and finally, interpreter's role.

Local Language as Part of Language Use and Communication in Congo

Based on this study, the participant claimed that the official language was French during the MSF's deployment in Congo. P1C said, "*There is Belgian (language), Dutch and French. However, French is dominant. Even ONUC (Organisation des Nations Unies au Congo) is in French*".

The locals too can speak more than one language, so they did not face problems whenever they need to converse with the Congolese. "*…because Belgians, half of the country, is French. North is Dutch. Thus, for those who are born in the south, the first language is French, which is taught in school. After ten years, they must study Dutch, so they have two languages*" P1C continued.

Classification of Language Use in Congo

He also classified the language use in Congo, "*The language at lower Congo was called Lingala. It is also the language for military, for the army. Their army converse Lingala and French. However, if you enter towards east, everyone speaks Swahili. It even reaches Tanzania and Kenya, where they also speak Swahili.*"

Language Use Among Contingents in Congo

The MSF conversed with other contingents using English except for Indonesian and Morocco contingents. P1C stated, "*Many contingents can converse in English, but for those from Tunisia and Morocco, they have difficulties conversing in English. We are under the command of the Tunisian Brigade. We had one Tuan Guru, Haji Baisurah, who speaks Arabic, so we bring him there and he will talk; very nice man from Rantau. He can speak Arabic, so easier. He can also speak French. There were Tunisian and Moroccan contingents at that time, two contingents…except Indonesians and Moroccans, the others can speak English, Nigerian and Ghanaian; they are all from the Commonwealth*".

Interpreters' Role in Language and Communication in Congo

Their troop was attached with an interpreter so there was no problem in terms of language use and communication. P1C mentioned, "*We have two interpreters. Everywhere we go they will be there and they will translate. I remember this, the first interpreter was from Mauritius. He could speak French, English and probably Swahili. After that, our other rank picked up the language very fast … I remember that young man, very good*".

Language and Communication among Malaysian Peacekeepers Deployed in Somalia

From the findings, there are also three themes for language use and communication of peacekeepers deployed in Somalia.

Language Use among Contingents in Somalia

Based on the study, the Malaysian peacekeepers were not interacting directly with the locals in Somalia. They interacted more with the other contingents. P2S said, "*There is no sort of connection; interaction with the locals because we are isolated. The situation itself, before we went there, there was already a problem, in that one in Mogadishu, 22 people were ambushed and shot death, so there is no reason for us to meet the locals, there is no reason to mix with them*".

Interaction in Somalia with the 'Elders'

"*When we wanted to convey to the locals, we focused on one of the elders; he was the chief of the village. These elders can converse in English. Their tasks were like NGO leaders. In terms of communication, it is ok to use English. However, our situation was different. We come in a 'problem area'. We were fighting. Hence, there is no reason why we should mix with them. There are two groups; one UN and one against the UN, the rebels who hated the UN, who was led by their war-lord, Farah Aidid. This guy, he is a war-lord from one of the powerful tribes…We went there to build up the interim peace. As peacekeepers we have got to play a role too*".

Interpreters' Role in Language and Communication in Somalia

They also relied on interpreters. "*When we wanted to conduct an operation, 'surge' operation, we needed interpreters. Our interpreter could speak the Somali language, so they will accompany us when we need them, so they will speak (during the surge operation). Some of them have been employed by the UN, go together, sort of SOP*".

Intercultural Understanding from Malaysian Peacekeepers' Perspective Deployed in Congo

Language Barrier and Different Cultures

The MSF has worked with the Indonesian army. Working with the Indonesians was not a problem in terms of language, as compared the Tunisians where there was a language barrier. However, there were still different cultures from the context of man management between Indonesia and Malaya, even though both are neighbours. P1C said, "*The MSF officers were told they were permitted to slap the soldiers for any minor breach of discipline. This being completely alien to the MSF was never carried out but instances of the Indonesian soldiers being slapped and punched by their own officers did occur. The marvellous part of it was the total acceptance by the men!*" Interestingly, P1C considered that he and their troops had no major problems while completing their tasks in Congo. This can be associated with their intercultural understanding, which gave them a good reputation.

Intercultural Understanding from Malaysian Peacekeepers' Perspective Deployed in Somalia

Win Their Hearts

"*As a commander you are also a diplomat, right? …because to win them over, especially the locals, we need information from the local. Thus, I got some locals that I met and became friends, whom I knew because I was introduced by a friend of mine here. He was working for*

the Somalian government…. If I am not mistaken, he used to work at the World Bank. He was advising the president... I befriended them (the locals). First, I wanted to dig information. We wanted to know because one of our main roles is to know where the rebels hid their weapon, sort of intelligence, so we befriended them, so sometimes there is right information".

Develop Relationships (be friendly)

"*We were friends with the other contingents, Pakistani, Canadian ...... when we do good to others we can borrow, so these were the things which I did; including the commander, we were very close. When we were good to other people, it was easy, (because) when we get there, we have nothing, we have no logistics we do not have much, thousands people from Malaysia, we have to establish, insufficient equipment, land is buried, we have no bulldozer so we befriended the Americans*".

Knowledge on How to Deal with Others

"*We helped the locals; the refugees from one place to another, we helped, we sent them to their villages, so we dealt with the elders. When it happens; we make patrols in the Mogadishu area so that people can safely walk. We walked and so on; among them were in vehicles and we do not know them either. All of them look alike! When it happens, for instance we wanted to create a 'raid', when we obtained information where there is a weapons catchment, which had been kept by the rebels, so when we go for raid, surge-destroy operation, we go, we accompanied the Americans, Pakistanis and all that; because we do not know the situation; could be worse*".

DISCUSSION

The Malaysian peacekeepers showed high awareness of language use in this study. The significance of using the target language or commonly used language is part of ensuring that the mission well accomplished. They employed a variety of effective communication approaches that had been highlighted by scholars.

Consequently, they had the ability to understand and applied good intercultural understanding. This scenario could be associated with the ability and preparation among our military personnel involving physical and mental preparation before duty, getting appropriate training, understanding the difficult levels and situations that the peacekeepers are going to face before being assigned overseas. Even though the implemented training before deployment to Congo and Somalia were not completely the situation they faced during the missions, they still had the added ability.

They got high awareness of military principles that were related to their readiness towards the challenges and hardships that they were going to experience. This positive attitude then abstained them from negative emotions even in strange situations. A study undertaken by Graaff and Verweij (2015) revealed that negative emotion emerged when army personnel were in strange situations. However, the present study found the Malaysian army personnel were positive and creative during the difficult situations despite of having lack of facilities. This is a normal part of being military personnel as peacekeepers must ensure the task can be implemented effectively through attractive methods as part of attracting the parties concerned for the purpose of missions.

Next, they must build good relationship with each other (Hajjar 2009; Dijk et al. 2010). Bonviliian (2003) and Byram (2011) proposed the importance of having successful communication through good relationship. This situation can be associated to the knowledge of existing cultural diversity among multiracial Malaysian peacekeepers, thus facilitating them

to deal with the parties from diverse languages and cultures because of the tolerance that they already cultivated.

The role of interpreters too was crucial as they could portray and explain the current situation from their perspectives. However, Malaysian peacekeepers too had to filter the information as some of the information might be inaccurate because they have different cultures and languages that lead to misinterpretation.

Our peacekeepers too obtained good reputation in their missions abroad as their attitude was excellent. Their willingness to adapt with locals and the environments they were experiencing helped them a lot to ensure their missions effectively accomplished.

CONCLUSION

The study concludes that both the deployments in Congo and Somalia involved different situations from the context of the language particularly, but the use of English is significant in both assignments. In term of communication, despite the difficulties they experienced, the information obtained from the relevant parties were successfully gained through their good relationship with other parties. Hence, careful, critical and tactical judgement is among most common approach applied by Malaysian army personnel deployed abroad. In other words, the overall missions were accomplished despite the inadequacy and mistakes involved in communication, which led to inevitable situations. These mistakes were not totally considered as mistakes, because sometimes communication can be misunderstood when it comes to issues such as environment, perceptions and culture. Thus, the findings of this study are significant to the history of Malaysian peacekeepers deployed in Congo and Somalia. Since ONUC and UNOSOM deployments to the present deployment in Lubnan, the importance of language use, communication and intercultural communication are crucial and leads to successful missions. These elements should not be taken lightly especially the peacekeepers because something that looks simple actually has a significant impact on military deployments. It is hoped that language and cultural training before deployment to target countries be made as a part of research studies, particularly in the Malaysian Peacekeeping Centre as well as Malaysian Army Language and Culture Centre, in order to enhance language syllabus from time to time, be it English or other UN official languages.

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